

# *the Alliance Weekly*

MAY 30, 1956

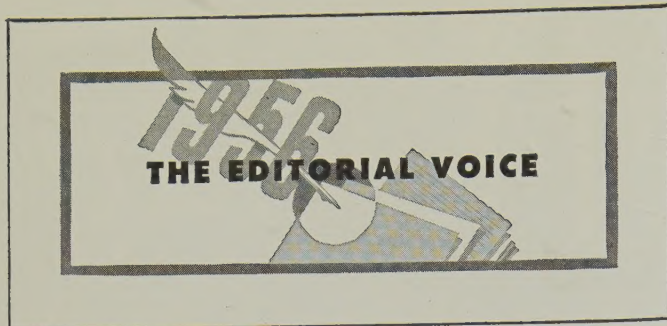


PHILIPPINE MOUNTAIN WOMAN WITH HARVEST

*In this issue*

**SLOW DOWN AND LIVE! . . . . .** By G. A. Bucher  
**BURIED IN THE BUSH . . . .** By Gerald E. McGarvey





## THE MISSING WITNESS

One cause of the much-lamented decline in the quality of religious experience among Christians these days is the neglect of the doctrine of the inward witness.

Stamping our feet to start the circulation and blowing on our hands to limber them up, we have emerged shivering from the long period of the theological deep-freeze, but the influence of the frosty years is still felt among us to such an extent that the words *witness*, *experience* and *feeling* are cautiously avoided by the rank and file of approved evangelical teachers. In spite of the undeniable lukewarmness of most of us we still fear that unless we keep a careful check on ourselves we shall surely lose our dignity and become howling fanatics by this time next week. We set a watch upon our emotions day and night lest we become overspiritual and bring reproach upon the cause of Christ. Which all, if I may say so, is for most of us about as sensible as throwing a cordon of police around a cemetery to prevent a wild political demonstration by the inhabitants.

We who hold the doctrines of the New Testament these days believe ourselves to be in direct lineal descent from the apostles and true and legitimate offspring of the Early Church. Well, I believe there are today some who belong to the household of God, who are of the chosen generation and make up the royal priesthood and the holy nation of which Peter writes. They are found scattered among the churches where, we may as well admit, they are often a source of embarrassment to the mixed multitude that composes the membership. That much is true; but for us to assume that all evangelicals belong in the apostolic succession is to be too optimistic for our own good. So to believe suggests a disquieting parallel with those scribes and Pharisees of Jesus' day who claimed spiritual descent from Abraham because they could demonstrate that they were his physical offspring. "We be Abraham's seed," they boasted. Jesus replied by making a distinction. "I know that ye are Abraham's *seed*," He told them. "If ye were Abraham's *children*, ye would do the works of Abraham."

In the same way as the Pharisees we may err gravely by assuming that we are children of God because we hold the creed of God. It most certainly does not follow. It is not physical descent that marks one a true child of Abraham, for Abraham is the father of such as have faith, and faith is not passed on by natural procreation. So it is not creedal descent that proves us to be true

sons of Pentecost, but identity of spirit with them upon whose heads sat the cloven tongues like as of fire.

One distinguishing mark of those first Christians was a supernatural radiance that shined out from within them. The sun had come up in their hearts and its warmth and light made unnecessary any secondary sources of assurance. They had the inner witness. They knew with an immediate awareness that required no jockeying of evidence to give them a feeling of certainty. Great power and great grace marked their lives, enabling them to rejoice to suffer shame for the name of Jesus.

It is obvious that the average evangelical Christian today is without this radiance. The efforts of some of our teachers to cheer up our drooping spirits are futile because those same teachers reject the very phenomenon that would naturally produce joy, namely, the inner witness. In their strange fear of the religious emotion they have explained away the Scriptures that teach the witness, such as, "The Spirit itself beareth witness" and "He that believeth on the Son of God hath the witness in himself."

Instead of the inner witness we now substitute logical conclusions drawn from texts. A conversation between a seeker and a worker in an inquiry room is likely to run about like this: "Do you want the Lord to receive you and make you His child?" "Yes." "Well, read this: 'Him that cometh to me I will in no wise cast out.' Do you believe that?" "Yes." "Now if He doesn't cast you out, what does He do?" "I suppose He takes me in." "Amen. Now He has taken you in and you are His child. Why don't you tell others about it?" So the bewildered seeker forces a waxy smile and testifies that he has been converted to Christ. He is honest and means well but he has been led astray. He has fallen victim to a Spiritless logic. Such assurance as he has rests upon a shaky syllogism. There is no witness, no immediacy of knowledge, no encounter with God, no awareness of inner change.

Where there is done a divine act within the soul there will always be a corresponding awareness. The act of God is self-validating. It is its own evidence and addresses itself direct to the religious consciousness. Abundant external evidence may exist that a work has been done within, and the reason may rejoice in it; but such evidence cannot be sufficient to guarantee that saving work has been wrought. Whatever can be judged by reason is subject to the limitations and errors of reason. God waits to assure us that we are His children in a manner that eliminates the possibility of error—that is, by the inner witness.

In one of the most triumphant hymns ever written "Arise, My Soul, Arise," by Charles Wesley, there occur these lines,

*"His Spirit answers to the blood,  
And tells me I am born of God."*

To the salvation-by-logical-conclusion devotees such language is plain heresy. If it is heresy, I run to join such a glorious heretic. And may God send many more soon.



Have the originators of this catchword unwittingly stumbled on a point of profound spiritual significance?

# Slow Down and Live!

By REV. G. A. BUCHER

SEVEN hundred years before Christ the prophet Isaiah wrote, "He that believeth shall not make haste" (28:16). To the world of the twentieth century, on wheels and really rolling, this conveys no message at all. In the first place, it is a time when people are not particularly believing; in the second place, they are in a hurry.

The automobile is the symbol of this age. Cars pour off the assembly lines. First they were produced by the thousands, then by the hundreds of thousands, and now they are produced by the millions. New arteries of traffic are being opened in an attempt to keep pace with the production, and now by the middle of the century fifty million motorized vehicles are traveling on the highways of the United States alone. Nothing comparable has been seen or even dreamed of in all history. Something new under the sun is being enjoyed in facility and rapidity of movement.

But all is not beautiful sunshine without shadow. The automotive industry is constantly turning out new marvels of engineering science, each model more elegant, more comfortable, more efficient than the preceding one. But along with other advances there is also increasing horsepower under the hood and the potentiality of greater speed on the road. Speeds formerly achieved by express trains can now be easily reached on the public highway. That is the reason this mechanical wonder has become a high-speed lethal instrument. In the first ten months of last year, 30,980 Americans were killed in traffic accidents. Over the Christmas week end, while echoing "on earth peace, good will toward men," Americans were send-

ing more than six hundred of their fellow citizens into eternity via the traffic-accident route. These fatalities represent but a small percentage of total accidents, ranging from readily healed abrasions to injuries that maim for life. Casualties from this never-ending "battle of the highways" are comparable to those suffered in a major war.

Conditions such as these are forcing this automobile age to slacken pace sufficiently to do some serious head scratching. Speed has been achieved, but a high price is being paid for it. People are "going places," but with increasing frequency it is to the hospital and the cemetery. Out of such experiences of distress and alarm have been born watchwords tending to flag down the speeder and help him to meditate while meditation is still possible. He is warned that "the life you save may be your own," and he is advised to "slow down and live."



*A missionary home on furlough looks upon his native land with affection deepened by long years of separation. As all humans are apt to do, he has remembered it idealistically, recalling pleasant and beautiful things to the exclusion of faults. The first glimpse of home shores or sight of the flag on a public building brings tears of which he is not ashamed. But soon he finds himself looking at his country through eyes more experienced than they were when he went away. Disciplined by years of grappling beneath the surface differences of race and nationality to find a common meeting ground with people to whom he has been preaching the message of salvation, he is shocked at the superficiality of life in the homeland.*

*Something of the yearning a missionary feels over his own people is expressed in this article by Mr. Bucher on furlough from the work in Chile, S. A.*

Humanity at large does not come readily to correct conclusions in the moral realm, but sometimes the force of events themselves, the relentless clubbing of circumstance, the pounding of the head against the hard wall of unyielding fact, do finally bring conviction of certain truths. It is understandable that this should be so. An acceptable proposition is: What the Bible states is true. The converse is equally well founded: The Bible declares it *because* it is true.

Can it be that an accelerated twentieth century is grudgingly recognizing the truth of the prophet's words, "He that believeth shall not make haste"? We note also in these slogans that life itself is being affected by the lust for speed. Instead of living more in one way or another, people are living less. Apparently life does not yield its best values to those who rush madly through it. Most of the concern being shown is over the damage being done to the body. But it has been found true that the things which harm the body are generally harmful to the soul.

Why is it that faith, as our text declares, is a factor in helping us "slow down and live"? Let us never forget that faith is the opposite of blindness; it is, in reality, spiritual vision. Unbelief gropes in the fog, while faith envisions the shining goal. The world speeds on, it knows not whither. Faith also is traveling, but at a pace regulated by unseen verities. "By faith he [Abraham] became a sojourner [traveler] in the land of promise . . . for he looked for the city which hath the foundations" (Heb. 11:9, 10, A.S.V.).

"What is your hurry?" That is a good question. You are hastening



to arrive at your destination, but what will you do when you get there? If you are breaking the speed limit in order to have a few extra minutes watching the television program, you might as well slow down. If you have ordinary intelligence you are just as bright as the authors of the average show—so why not take it easy and enjoy your own thoughts? It may be that the cars speeding past us are driven by the people whose time is most valuable. But I am inclined to doubt it. If true, many beardless youths must be our highest salaried executives. You had better consider the advice to “slow down and live.” Your haste may be robbing you of the blessings with which the passing moments are laden. “Enoch walked with God.”

We generally justify haste by the necessity of fulfilling our obligations within the rapid tempo of modern life. Everything is moving at a fast pace and we dare not lag behind. True, we must be constantly alert; yet there may be a difference between alertness and haste. Someone has said, “The best swimmer is not the one who makes the most splash!” Hurry may not necessarily mean efficiency.

Digging more deeply into the thought we find still more solid ground. In proof of our thesis we may cite the most wonderful of all examples: “The most relaxed per-

son who ever walked on this planet was the Lord Jesus Christ,” said the editor of THE ALLIANCE WEEKLY. Of course this is true. He was perfect Man, and He was God. On both counts His nerves were free from the tension which produces haste. God has no reason to be in a hurry because He has never fallen behind in His schedule. In His over-all purpose everything is going through on time. “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?” The mathematical coördination and synchronization of the universe is witness to the infinite calm of the Creator. Then the perfect humanity of Christ, resting in absolute confidence in the Father, would guarantee unshaken poise and balance.

It is a rather startling fact for our generation to consider that this Man who had a world to redeem lived all His life in a country about one hundred and fifty miles long and He never rode on anything faster than a donkey. He could take time out on one of His journeys by foot for a leisurely conversation with a woman. Once He received the veiled criticism of a busy housekeeper who insinuated, without daring to express it directly, that by His attitude He was not contributing to a maximum of domestic efficiency. His whole life is difficult to evaluate by our standards—thirty years of anonymous obscurity over against three years of public activity and recognition. Apparently it was possible for Him “to live” while “going slow.”

“Slow down and live.” Have the originators of this catchword unwittingly stumbled on a point of profound spiritual significance? “Be still, and know that I am God” is the admonition of Psalm 46:10. And the relation between “knowing God” and “life” is very intimate. Knowing God is the very essence of life. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

In the stepped-up pace of our day, has religious life bypassed some of the angles involved in “being still” and “knowing God”? It appears so. Undoubtedly this is the age characterized by “going.” That of course is entirely in accord with the

## I Thirst, Thou Wounded Lamb

*I thirst, Thou wounded Lamb of God  
To wash me in Thy cleansing blood;  
To dwell within Thy wounds; then pain  
Is sweet, and life or death is gain.*

*Take my poor heart, and let it be  
Forever closed to all but Thee:  
Seal Thou my breast, and let me wear  
That pledge of love forever there.*

*How can it be, Thou heavenly King,  
That Thou shouldst us to glory bring?  
Make slaves the partners of Thy throne,  
Decked with a never-fading crown?*

*Hence our hearts melt, our eyes o'er  
flow,*

*Our words are lost, nor will we know,  
Nor will we think of aught beside,  
“My Lord, My Love, is crucified.”*

—N. L. VON ZINZENDORF.

letter and the spirit of the gospel: “Go ye . . . and teach all nations.” The Christian church has responded with an amplitude and efficiency not witnessed since the days of the apostles. Never before has the message traveled so fast and so far.

The question remains, In spreading out more widely have we also gone deeper? The Lord said “Go,” but He also said, “Tarry ye . . . until ye be endued with power from on high” (Luke 24:49). That word tarry is literally “sit down,” and so it is translated in the Spanish version: A dying world awaits the messenger but *sit down!* It sounds strange, does it not? Yet Mary of Bethany *sitting* (same word in the Greek as in Luke 24:49) at Jesus’ feet, apparently advanced farther in spiritual intuition than any person in the apostolic band. It was she who anointed His body for burial and performed an act which is remembered through the centuries.

Accelerated movement is no substitute for spiritual power. Not long ago a student group set out on a week-end assignment with the Mission station wagon, without proper consideration of the amount of gas in the tank. On a lonely road in the darkest hours of the night they were made painfully conscious of their negligence. Shall we be found weak in these momentous times because we have not waited in faith for the supply of the Spirit of Jesus Christ? May we not be well advised to slow down in order to live?

VOLUME 91 NUMBER 22

## the Alliance Weekly

OFFICIAL ORGAN OF  
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*  
H. M. SHUMAN, *President-Emeritus*  
HARRY L. TURNER, *President*  
NATHAN BAILEY, *Vice-President*  
WILLIAM F. SMALLEY, *Secretary*  
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*  
CHARLES E. NOTSON, *Assistant Editor*  
ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. (Printed in U. S. A.)





ALBERTA GOVERNMENT

*Poverty-stricken and neglected  
both materially and spiritually  
Indians of northern Alberta, Canada, are*

## Buried in the Bush

By GERALD E. McGARVEY

ONE of the staff writers for the *Edmonton Journal* has published a series of articles on the condition of the Indians in northern Alberta. He is to be commended for attempting to acquaint the public with the status of these neglected people. Unable to adjust themselves without sympathetic help to the advance of the white man's civilization, they have quietly gotten out of the way by going deeper and deeper into the bush. Deprived of several means of livelihood formerly available to them, they have been reduced to a wretched existence. In one of the articles the author wrote, "For many (of them) death is merciful release from the misery of life."

Buried as they are in the vast bush country about five hundred miles north of Edmonton, these Indians are easily forgotten, and we shrug off their problems as no concern of ours. But those who know the compassionate love of Him who came to seek and to save that which is lost are deeply concerned. How can anything be done for the Indians without someone going to them? Only as they learn to trust the messenger of the gospel and are assured that his intentions toward them are good can they feel free to respond to the truth he preaches. Before the shackles of fear, suspicion and super-

stition can be removed this personal contact must be made.

Since his graduation from The Missionary Training Institute at Nyack, New York, Rev. Clarence Jaycox has been intent upon making the kind of contacts which will open the way for the Indians of Alberta to receive the gospel and be saved. He and his wife were instrumental in opening the work in Fort Nelson, British Columbia, the work south of the Wapiti River about thirty miles from Beaverlodge, and at Grande Prairie, Alberta. Now he and his wife and three little boys have settled on Loon Lake, about one hundred miles north of Peace River, and he is preparing to build a school and church for the Indians.

Last fall I accompanied Mr. Jaycox on a survey trip. We took for interpreter and guide an Indian who had not been in that section before. Horseback riding was new to me but there was no other means of transportation available. The two hundred and fifty miles we traveled was sufficient distance to temper the thrill I at first felt riding a horse and also enable me to get over the soreness of the first days in the saddle.

Poor drainage in the bush country results in the formation of great swamps called muskegs. They be-

come impassable in the fall of the year and the reports from travelers we met along the trail were not good. The repeated rains had made the area more dangerous than usual. However, we continued to push on through the maze of trees and twisted brush which help form a natural barrier to anyone attempting to reach the Indians.

From time to time we met wagons in which whole Indian families were riding. Everyone, including the grandmothers and the babies, was along. In some cases they were going to hunt moose and in others they were on their way to visit a relative. The Indians always want to be traveling somewhere and this is another thing which makes reaching them with the gospel extremely difficult.

The Indians we met told us that many of their people in that region had never been to a town or city and knew nothing but what they had heard about civilization. As we plodded along slowly mile after mile through the bush we could understand how that was easily possible.

One day we suddenly came upon a clearing where a deserted village stood. It remained as a tragic and gloomy testimony that Indians had lived there and died—without a ray of gospel light. At the outskirts of the village, which had once been home to a large number of Indians, was a cemetery. On every grave was a triangular-shaped spirit box topped with a cross. Wrapped around the cross was a ribbon of the lucky color



designated for that particular year by the medicine man. The spirit box is believed to keep the spirit of the dead one warm and dry; the ribbon is for luck; but what is the cross for? Evidently they have adopted it from what they have heard or seen of Roman Catholic practices, but to them it is only one more superstitious symbol. Our hearts were heavy as we continued our journey, heavy with the kind of sorrow a person feels looking at someone else's hopelessness.

At dusk one evening we rode into a village on the shores of Loon Lake. We were met with the usual clamor of barking dogs and the screams and laughter of bashful children. While our guide talked with one of the men of the village we looked about at the log shacks. Then we noticed that the man to whom our guide was talking seemed to have something on his mind. Suddenly our guide turned and said that this man wanted us to baptize his newborn baby. We told him we did not baptize babies but we should be glad to pray for the child and ask God to bless it. He readily agreed to bring the baby to the shack where we were staying.

In preparation for the coming of the man and his family we set up our phonograph and upon their arrival we played recordings of gospel messages in the Cree language. Then we spoke to the little group through the interpreter. When we had finished speaking all the members of our host's family and of the visiting family knelt in response to the invitation. Perhaps they did not understand perfectly, but they are open to the light and their respectful attitude toward the missionaries indicated that they would receive a missionary.

The next morning we went to the other end of the lake to look for a man to lead us to Peerless Lake or Trout Lake. We had not expected to find many Indians living here, but we found a large settlement which had the usual pattern of scattered log shacks and among them a few tepees. A squaw was busy fleshing a moose hide so that it could be tanned. Boys and girls were running about teasing the dogs and each other instead of going to school, for there was no school. One of the children was thirteen and had never seen the inside of a school. An old

*The world bulldozes its way in pursuit of ends it understands, and whole segments of people are shoved indifferently aside and forgotten in the rush. Suspicion and distrust result from unjust treatment and, as a consequence, the messenger of Christ can reach these victims only by penetrating barriers on every level: geographic, social and economic, as well as religious. Mr. McGarvey's stirring account of the need in northern Alberta will make a deep impression upon every reader. Christ puts a practical concern for "the least of these" in the hearts of His people. . . . Mr. McGarvey is now pastor of the Alliance Church in Beaverlodge, Alta., Canada.*



man who told us he was seventy-eight years old was building a canoe of spruce. As soon as we began playing gospel records the whole village left their occupations to come and hear. The children had never seen such a machine before and no one in the village had ever heard the gospel before.

The wagon our interpreter-guide had been driving had to be left at this point because the trail was becoming too narrow. Pack horses carried our gear as we pressed on in single file. Before long we had occasion to realize what an uncompromising barrier of nature is the muskeg. The horse on which I was riding walked off a bridge of spruce boughs and went into the bog up to his neck. He got out, but many animals are not that fortunate. They become so entangled that there is nothing to do but shoot them and leave them there.

The Indian we had engaged to lead us this part of the journey told our guide that he was afraid to go any farther because the muskeg was worse than he had ever seen it. There was nothing to do but turn back to Loon Lake. On our way back we thought of all the villages which had never been reached, and we thought of the grip superstitious customs have upon these people. Near some villages we had seen the tepee-like arbors where the old sun dances still are held. This is a pagan dance that honors not God but Satan. Only the power of Christ can break the bondage of superstitious practices which they continue to observe because of fear in their hearts. The oddly carved poles and many colored ribbons decking these arbors are not symbols of festivity and gladness but of slavery.

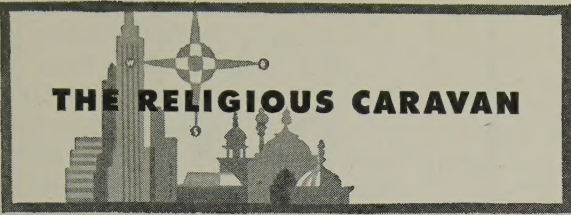
The Indians of northern Alberta are backward, tubercular, poverty-stricken and steeped in sin, but they are not hostile. They will hear if someone will preach to them. Who will go? Five workers and their wives are trying to do a work that would require one hundred and fifty workers to accomplish. To reach the Indians a man must become what is called in that part "a bush hound," living in primitive conditions and cheerfully enduring hardship. He can expect no guaranteed support; there are no supermarkets, no plumbing nor electricity. He will have little privacy, for the Indians are fond of making prolonged visits just to talk, once they learn to know a person, and time means nothing to them. A log shack is all that is to be had for living quarters. And to be effective a person must learn Cree or Slave or some of the other languages spoken in the northland.

Whatever we do toward reaching the Indians of Alberta must be done soon. They will not long remain isolated even in the bush, for oil companies in search of material wealth are building roads which in a few more years will bring the Indians in contact with the frontiers of civilization with the evil influences and the exploitation which accompany such a move.

At Wapiti, Mr. and Mrs. Perry Hedger are doing all they can to reach the Indians. They have a vision for establishing an orphanage. Mr. and Mrs. Philip Wilson, together with Mr. and Mrs. Harold Grose, are teaching school and aiding in the work in both Fort Nelson and Wapiti. Rev. and Mrs. John Thiessen have left a pastorate to step out in faith to work in the Fort Nelson area, taking with them their four children. Not only should these have earnest prayer support but we should pray the Lord of harvest to thrust out more laborers into this needy field.

The great passion upon the heart of A. B. Simpson was to reach the unreached. He served his generation well because he was true to the heavenly vision God gave to him. As members of the Society which sprang up in response to that vision we cannot allow a people such as the Indians of Alberta to be forgotten and neglected for the want of the light we can take to them.





## THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Editor

### AT HOME

**NAE protests Colombia propaganda technique:** The National Association of Evangelicals has voted to carry to the State Department and congressional foreign relations committees its protest against "the unjust propaganda technique of the government of Colombia in branding evangelical missionaries as the vanguard of Communism." In convention in Cleveland, Ohio, the organization in a resolution declared that "the gospel of Christ, as presented by evangelical missionaries throughout the world, is actually the strongest antidote to Communism within any society" and that "no predominantly Protestant country has yet fallen prey to atheistic Communist doctrine."

● **Evangelism campaign held in Salt Lake City:** A city-wide evangelism campaign, the first in more than forty years, was termed a "success" by the Salt Lake Ministerial Association, the sponsor. Rev. Jim Vaus, former wiretapper for gangster Mickey Cohen, conducted a two-week series of meetings in First Presbyterian Church. Mr. Vaus was converted from his life of crime one night as he wandered into a Los Angeles tent meeting of Evangelist Billy Graham. Nearly 7,500 persons were estimated to have attended the series.

### ABROAD

**Report Spanish authorities seize Bibles:** Some 30,000 Bibles and devotional books were seized by Spanish authorities at the Madrid offices of the British and Foreign Bible Society, British Embassy sources reported in Madrid. No reason was given for the seizure, the sources said. The books were removed to the headquarters of the Ministry of Information. Embassy officials reportedly have asked for an explanation.

### THE PRESS

**Religious newswriters seek to improve reporting:** Delegates to the annual meeting of the Religious Newswriters' Association, in Minneapolis, Minn., approved a plan for a questionnaire to newspapers aimed at improving the reporting of religious news. The questionnaire will be prepared by an association research committee headed by Ora Spaid, religious news editor of the Louisville *Courier Journal*. It will be sent to managing editors and religious reporters of the nation's newspapers.

### MISSIONS

**Increased violence in Colombia:** In an intensified campaign against the Protestant minority in Colombia, South America, thirty churches have been closed since the middle of April. The boundaries of the Catholic "mission territories" have recently been changed in order to force the closing of some evangelical churches. (Mission territories are those areas reserved by law for Roman Catholic evangelization, and all non-Catholic missionary work is prohibited there.) After twenty armed men threatened to wipe out the congregation at La Plata, both the mayor and the governor refused to give protection to the Protestants. In an interview, the secretary of the Governor of Huila declared that all forms of religious services apart from the Roman Catholic are prohibited, except by permission of local authorities, and stated that the authorities had "evidence that Protestants are participating in Communist activities" and that "Communist meetings are parading under the name of Protestant religious services." Roman Catholic bishops, who in their Lenten pastoral letters accused the Protestants of being Communists, are undoubtedly a dominant factor behind the increased persecution.

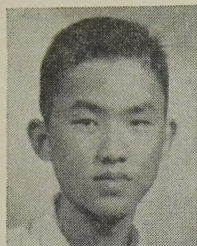
### PEOPLE

● **Evangelist bids churches offer "total gospel":** Churches must offer the "total gospel for a total life situation" if they are to win the allegiance of mankind, Dr. Alan Walker, noted Australian Methodist evangelist, said in Minneapolis, Minn. He struck at the idea of presenting "half a gospel" which "answers only the questions people are not asking" and "has little leadership to give in the great corporate problems of the world."

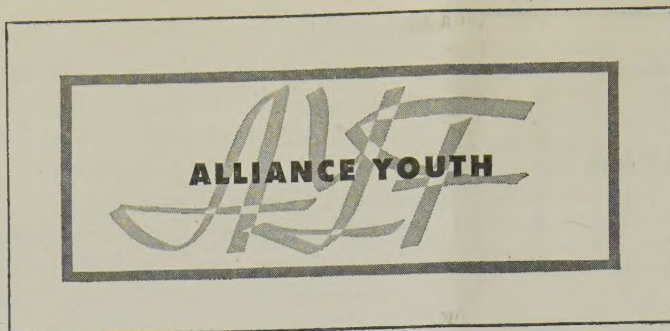
● **Hollywood pastor named to Christian leadership group:** Appointment of Rev. Richard Halvorson, of Hollywood, Calif., as associate executive director of International Christian Leadership, Inc., was announced in Washington, D. C. Mr. Halvorson, who is assistant minister of First Presbyterian Church of Hollywood, will be in charge of the organization's activities throughout the United States. This will leave Dr. Abraham Vereide, founder and executive director of the group, free to devote most of his time to the overseas program.

● **EFMA re-elects Dr. A. C. Snead:** At its eleventh annual convention in Cleveland, Ohio, Dr. A. C. Snead (Christian and Missionary Alliance) was re-elected president of the Evangelical Foreign Missions Association. Other officers elected at the convention, which was attended by eighty-three delegates and visitors from forty-six mission boards, were: vice-president, Dr. Eugene Erny (Oriental Missionary Society); secretary, Rev. O. Ralph Isbill (Open Bible Standard Mission); treasurer, Dr. George R. Warner (World Gospel Mission). The convention voted to hold another Mission Executives Retreat, at Winona Lake, Ind. Dates set for this year's retreat are October 2-5.





Livingstone Lee



## The Two Voices

*A testimony by a sixteen-year-old Chinese boy*

LIVINGSTONE LEE

Cholon (Saigon), Viet Nam

September 25 was a holiday. A group of us fellows decided to go to Cap St. Jacques on the ocean for a week-end trip. Everything was in our favor. A teacher offered to loan us his car, even to furnishing the gas. All were excited about going. I wondered what to do.

Here was the general plan: We would go on Saturday afternoon, spend the night there and come back Sunday, late afternoon. Why was I so puzzled about going? That Sunday business bothered me. Was it right to be away on Sunday? If I went I would have to miss three services in our church. There was the Saturday Youth for Christ, Sunday morning worship service and our Sunday afternoon young people's meeting.

There were two distinct voices clamoring in my ears. One said, "You may miss out on something spiritual." The other said, "Yes, but you will surely miss out on a good time with the fellows." The second voice kept saying, "There is no expense, you have never been to the cape and you need a change of air. . . . This will add to your general knowledge. How can you resist going?" There seemed to be real war going on in my heart.

Suddenly the tempting voice said, "Go on! What are you afraid of? You have a Bible and some spiritual books you can take along. If you read those, wouldn't it be the same as going to church?" Fortunately, the other voice, that of the Holy Spirit, said, "What if you do take your good books along; do you think it would be easy to read the Bible in front of a group of non-

Christians?" He continued, "They might not laugh at you, but again they might give you a hard time."

I wondered how I could really enjoy a trip like this. At last the Holy Spirit won out. I said, "I'm willing to sacrifice the pleasure of this trip, but oh, Heavenly Father, don't let my spiritual life suffer."

On Monday morning when I went to school I heard some strange news. That Saturday afternoon the car met with an accident. One of the fellows suffered eye injuries and had his glasses shattered to pieces. Another hurt his back. In addition to this, they arrived after dark and so had difficulty finding lodging. Some of the fellows didn't abide by the rules and so everyone felt quite unhappy. No one slept much that night.

Now I understood better the meaning of God's not letting me go. Who can guarantee that I would not have been injured? Of course, God protects His children; but if one does not obey God's voice, then God must teach him by allowing some disaster to befall him. Praise the Lord; even though I missed the joy of the trip, I also missed the unnecessary trouble that took place.

Now I am all the more convinced of two things. One is that all things work together for good to those who love God, and the second, it is very important not to miss church. Many young people get away from God



*When your heart gets hungry, satisfy it at the throne of grace. If you do not, you will soon be feeding it on the things of the world.*

because they do not keep up a regular church attendance. Naturally their hearts become cold and they are taken up with the things of the world. I close with these words from verse twenty-five of Hebrews 10: "Not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the day drawing near." (Translated by Mrs. W. H. Holton, Saigon, Indo-China.)

## A Worthless Idol

I know a girl who constantly wore a jewel around her neck. Every time she attended a consecration meeting where there was special pleading for holiness, she would take hold of it unconsciously—it was the treasure of her heart. At last she came to the solemn conviction, "It must go, it's an idol!"

After a night in which she could not sleep, a night of tears, she went to a jeweler, gave him her treasure and said, "Will you kindly tell me what you can offer for it?" "I'll let you know tomorrow," he replied.

She had another night of sorrow. When she went back, he said, "I'm sorry to tell you that though it looks so bright, it's a sham! I didn't know that myself yesterday. I can give you only a small sum for it!" And yet she had gone on in sin, loving this sham jewel and losing peace of heart for seven years!—PRAIRIE OVERCOMER.

## '56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

### CONTEST THANKS!

The National Youth Office wants all the AYFers who made a contribution to the Contest to know how much their participation has been appreciated. It has been a great inspiration to see the response from our young people and hear the reports of the good that has been accomplished toward better programing in their AYF. All we can say is, A great big thanks.

The judges are now going to get to work to decide the winners of the forty awards. The announcement of the winners will be made during AYF Week, September 23-30.

Our goal: 500 AYF programs



## THE FOREIGN FIELDS

### Help in the Jungle Night

By REV. J. E. DOTY, Cambodia

A good friend of ours from the Kouy country visited us recently and requested that we come to a Buddhist temple near his home and tell the story of Jesus Christ, using Bible slides.

Our friend, Chea Khut, is not yet a Christian but is on our prayer list. Among several thousand Kouy tribespeople in Kompong Thom Province there are as yet no Christians. They all hold tenaciously to the Buddhist religion.

When Chea Khut came with his request I had the station wagon partly dismantled, trying to repair it. I promised to go to the temple and have the service "if, with the Lord's help, I can finish repairing the car by afternoon." This I was able to do. That night at the temple there were crowds of people who had come from villages far and near. It was a grand opportunity.

When we were ready to return home the car battery, which had provided power for the projector, was sufficiently strong to start the motor easily and we headed for home. The hour was late and both Pastor Choy and I were hungry, having had no opportunity to eat since noon. After a while we stopped on the dark, quiet jungle road to lunch on some cookies I had with me. Suddenly the motor which I had left running stopped, and to my dismay the battery was too run down to turn the engine even once. (If only the Willys Company knew what situations missionaries get into they would surely provide cranks!) The two of us could not push the car enough to start it.

When stuck on a dark jungle road late at night there is nothing better to do than pray. We prayed principally for the people to whom we had just preached Christ. While Pastor Choy was praying I thought I heard singing. This was amazing. Where was it coming from? When Pastor Choy had finished his prayer I mentioned the singing and we both listened. Suddenly we heard whistling from a distance behind us. Soon three men, singing loudly to scare away wild animals, came along the road. When they first saw us from a distance they thought the car was an elephant, but when they got reasonably near I turned on the inside lights. The men were utterly delighted over the prospects of getting a ride, and we were fully as delighted over the prospects of getting a push. We were soon on our way, the three men happily squatting on some fence posts loaded in back. They listened intently to Pastor Choy as he preached the gospel to them.

After leaving the men at their destination Pastor Choy and I could not refrain from singing praises to the Lord in the Cambodian language. What had appeared to be a very uncomfortable experience proved to be an occasion when we could once again have the opportunity of giving out the gospel to fellow travelers.

It was an experience we should not have wanted to miss.

### "Compel Them to Come In"

By REV. C. E. THOMPSON, Cambodia

It is difficult to get a Buddhist Cambodian within the sound of the gospel. Naturally shy, he is tragically ashamed to be seen at a "Jesus people" meeting. Thus we try to make our meetings irresistibly unusual and attractive.

The power of the living Christ in transformed lives is the foremost attraction. Young people and elders of the local church often accompany us on our evangelistic trips. People crowd up close to listen as the Christians testify. Though they are indifferent to sermons and group singing, they listen fascinated as these poor rice farmers tell how they have turned from darkness to His marvelous light. Hell's acreage can be invaded only through the "blood of the Lamb, and by the word of their testimony."

Our "mobile mission station" has become well known in our district. The loud-speakers can be heard a quarter of a mile, and soon after the music starts crowds of people hurry toward its source. Recorded messages, singing and chants hold those already there and bring still others while projection equipment is set in order. A bank of lights over the speaker contrasts brilliantly with the village's habitual lack of light. A Christian testifies. Then, as the gospel story unfolds on the big screen, no one leaves—have no fear!

Pastor Choy visiting Chea Khut's home. Some Kouys speak Cambodian.

J. E. DOTY







**Philippine Island Conference. FIRST ROW (l. to r.):** Mrs. William Christie, Mr. Christie, Mr. and Mrs. E. F. Gulbranson, Mrs. R. M. Landis, Mr. Landis, Mr. and Mrs. R. E. Bressler, Mrs. Jacob Bouw, Mr. Bouw, Mrs. O. J. Abrams, Mr. Abrams, Mrs. R. A. Kowles, Mr. Kowles.

**SECOND ROW:** Mr. and Mrs. T. H. Jones, Mr. and Mrs. Harry Lang, Miss Marguerite Sundberg, Mr. and Mrs. A. J. Herbert, Mrs.

Lloyd Skellie, Mr. Skellie, Mrs. R. M. Clemmer, Mr. Clemmer, Mr. Floyd Gibbs, Mr. W. L. Berg.

**THIRD ROW:** Mr. and Mrs. Byron Ross, Mr. and Mrs. Roy Thomas, Mrs. Fred Ruhl, Mr. Ruhl, Miss Esther Snyder, Miss Ruth Ziemer, Miss Velma McKinnis, Miss Maxine Immer, Miss Doris Jacobson, Miss Agnes Birrel, Miss Winifred Jacobson, Miss Mildred Harrod, Miss Blanche Palmer, Mrs. Floyd Gibbs, Mrs. W. L. Berg.

The entire town or village population is usually there and, more important, generally stays to ask questions and accept tracts or even to buy Gospel portions before leaving.

The challenge of a million unreached people along the banks of the mighty Mekong River provided the necessary stimulus to build a boat, with the Lord's help. How happy we are to present the *Good News*, a forty-foot river launch. We need your sustaining prayers as we use this boat to "go out . . . and compel them to come in."

One Sunday my wife promised the children in a little country chapel two cards instead of one if they would bring a new scholar to Sunday school. Last Sunday we heard a terrible commotion outside the chapel just before we began the service. Two eight-year-old boys were literally dragging a third boy into the service. His vigorous protests were unavailing until they got him to the third row of benches when, with a great effort, he broke free and went tearing out the door, the entire Sunday school in hot pursuit. Soon they all returned, dusty, hot and sweaty, and flopped dispiritedly down in their seats. The new scholar had "got away." Please God, that we had just half that zeal to "go out . . . and compel them to come in."

## Progress and Rejoicing

With expectancy and rejoicing the Philippine missionary family met for its annual conference in Zamboanga in March, and through Holy Spirit inspired messages from our co-workers, our hearts were drawn to the Lord and to each other.

Personal reports indicated a growth in spiritual development in various areas of our field. Demons were cast out, a poisonous snake was miraculously kept from striking a believer, a goiter disappeared in answer to prayer, an old, deaf grandmother received the glorious assurance of salvation, a young Moro girl learned to talk to God and have her prayers answered and several new churches were built in Moroland.

How we rejoiced at the marvelous way in which God has answered prayer and sent in money for the Ebenezer Bible School project at Calarian. We rejoice, because the need for workers is so great and therefore we can look with expectancy to the years ahead, anticipating more laborers to fill the many calls.

Rejoicing is also in order because of the new mission launch, *Hope*, which has been provided for the Sarangani area. We expect an increase in the Church of Jesus Christ through the use of this boat.

Expectancy is evident in our outlook at the comparatively new work in Monkayo, Davao. During the past year we lost our missionaries to that area because of polio, and previously we lost the Mission house due to a phenomenon of nature (a landslide shift), but we rejoice that victory has been experienced. Mr. Cowles and Debbie are much improved; almost the total amount of money for the new Mission house has already been received, and another couple has been assigned to this field.

A Chinese pastor has been expected from Hong Kong for the Zamboanga Chinese Church. It is a matter of rejoicing that the Philippine government has granted his visa when the odds were heavily against a fast processing of this document. We are still expectantly waiting for the Chinese passport to be granted and believe that God will reward our faith.

Our two national representatives to the Bangkok conference received a great deal of blessing and now have a broader outlook on the Church as the Body of Christ.

Rejoice with us in what God has wrought. Our newly-elected chairman, Rev. R. M. Landis, has advised us that we can expect great things from God in this coming year as we lean hard on Him.—ESTHER SNYDER, LLOYD THOMAS, BETTY ABRAMS.



# The Goal of God's Purpose

By DR. A. C. SNEAD

*A part of this article by Dr. Snead was included in his report as Foreign Secretary to the recent General Council. Here he gives expression more fully to the burden upon his heart that missionary responsibility for building the Church be fully recognized. . . . After serving the Society for over thirty-five years as Foreign Secretary, Dr. Snead is retiring this year.*

THE eternal purpose of God in the redemptive work of Christ Jesus, the Lamb of God, is not completely fulfilled in the salvation of the individual that he might escape hell and gain heaven. This is glorious and marvelous, but the true purpose of God envisioned something far more than the welfare of the individual.

We are told by the Holy Spirit through the apostle Paul when he spoke to the Ephesian elders: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The Scripture also declares "Christ loved the church, and gave himself for it."

The goal of all God's purpose and the Christian's true endeavor is the building of the Church—a new creation, a masterpiece of the creative handiwork of God. It is through the Church that the highest expression of the wisdom of God is made known to principalities and powers in the heavenlies. The architectural plans for the building of the Church were a part of the eternal counsels of the triune God. The Word of God is in large measure a blueprint of instructions for the building of the Church, which is to be the temple of God's indwelling now and in the eternal ages.

This glorious purpose of God for the Church was kept secret as a mystery until God was manifest in the flesh through the birth and life and death and resurrection of our Lord and Saviour Jesus Christ. Then by the Holy Spirit the mystery was made known, and in the proclamation of the gospel both Jews and

Gentiles were welcomed into this glorious new creation.

Today, if we who are Christ's through God's marvelous grace are obedient to Christ and fully surrendered so that through the indwelling Christ we can say: "My meat is to do the will of him that sent me, and to finish his work," then and then only will the tribes and multitudes of this generation have the privilege of knowing this supreme mystery of God's purpose and pass from death unto life, from darkness to light, and from the power of Satan unto God.

Much is being said and written about the indigenous church in mission fields. Men wish to know about organizing, supporting and establishing it in the various localities. These things are important, but far too little is being spoken or written concerning the Church in God's plan and purpose.

The first time the Church is named in the New Testament is when Peter declared, "Thou art the Christ, the Son of the living God." Jesus replied, "Upon this rock I will build my church." This is supremely important. The Church is Christ's Church. In Christ Jesus our Lord the members of the Church are builded together for an habitation of God through the Spirit. The Holy Spirit cries out, "Unto him be glory in the church by Christ Jesus."

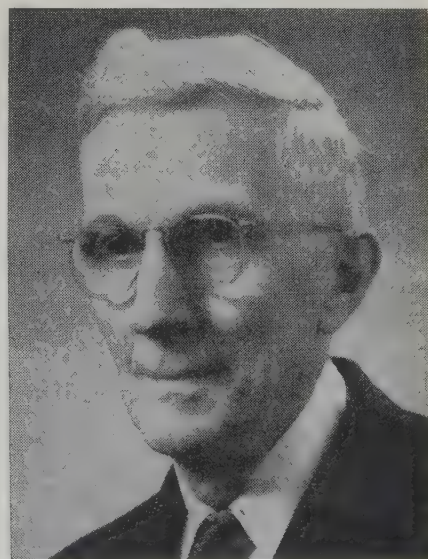
Missionaries and national workers must be diligent students of the Word of God, well taught by the Holy Spirit and directed of Him into the truth. Only thus can they become skilled workmen in the building of the Church according to God's pattern and in the fullness of God's wisdom and power.

The purpose of God for each mission field area and language group is that the Church shall be built according to the New Testament pattern; not an American church, but a New Testament church. The only building materials that can be used are living stones—the lives of men and women redeemed by the blood of Christ, called through His grace, and truly saved by His life. Every aspect of ministry—soulwinning, evangelism, local church work, various methods of instruction in the Word and work of God, translation, editorial and publication ministries and all related activities—must contribute to the upbuilding of the Church or it is in vain.

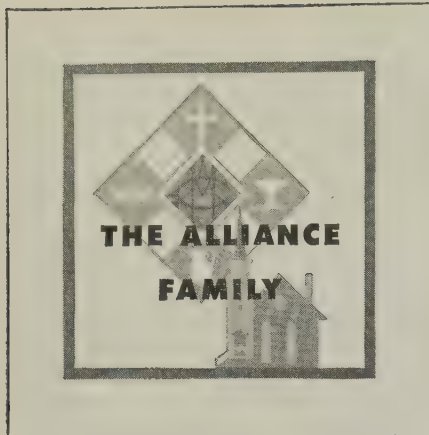
It is more and more important that missionaries realize they are not to be overlords to control the church and its activities. Rather they are to be co-workers with the church and its national elders in harvest field labors. Ofttimes it has been felt, in fact has been made mission policy, that so long as the mission provides any funds for the support of the church and its activities the mission must control the church to that extent. We believe that the church in

*(Continued on page 15)*

Dr. Snead







CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### On Furlough

*Rev. and Mrs. James L. Evans* and children, Carol and John, arrived in New York from India on May 10. Mr. and Mrs. Evans went to India in 1950 and are now home for their first furlough. They are members of the C. & M. A. church in Altoona, Pa.

*Rev. and Mrs. Walter Olsen* arrived in New York on May 16 from the Ivory Coast, French West Africa. Mr. Olsen first went to the field in 1933 and Mrs. Olsen in 1952. They will be living in Nyack, N. Y., during furlough.

*Miss Janet Woehrer* and *Miss Ferne Gerrie* arrived in New York on May 15 from India. They went to India in 1950 and are now home for their first furlough.

### The New Generation

On April 1, to *Rev. and Mrs. C. J. Peters*, Ellwood City, Pa., a son, Thomas Charles.

On April 14, to *Rev. and Mrs. James Piper*, Elberta, Ala., a daughter, Sharon Jeanine.

### Santa Rosa Dedicates New Building

The formal dedication of the new Alliance church of Santa Rosa, Calif., was held April 15 with the pastor, Rev. Linden W. Heath, in charge. Four former pastors participated in the meeting, with Rev. E. C. Swanson giving the invocation, Rev. W. A. Staub relating a brief history of the work, Rev. C. H. Erickson bringing the message, and Rev. J. Harold Howard offering the prayer of dedication. Special music was provided by the Renanah Choir of Simpson Bible College.

The new structure is located on a two-acre lot at the strategic corner of Sonoma and Hoen Avenues and has over 10,000 square feet of floor space. The main sanctuary seats 600 and is tastefully decorated. It is furnished with opera-type chairs and natural-finished oak pulpit furniture. A new electric organ console matches the furniture.

A large fellowship hall includes six

large Sunday school classrooms, choir rooms, baptistry, music library, cloak-room, church offices, nursery, rest rooms and lounges, a fellowship room and a modern kitchen.

The new building was begun under the ministry of Rev. J. Harold Howard, who left before its completion to become director of public relations for Simpson Bible College. Mr. Heath accepted the call to the church in May of 1955.

Construction will soon begin on a southeast wing for an educational unit which will provide 2,000 square feet of floor space for the education program of the church.

The Santa Rosa church is one of the oldest Alliance churches on the West Coast, having received its charter on June 17, 1885. Located in a progressive city that has doubled in population since 1950, it will soon be equipped for an enlarged ministry to the whole city. In spite of the building program, the congregation recently pledged the highest missionary offering in its history.

### National Secretaries Hold Conferences

The week of April 3 to 8 marked a new venture for the Western Pennsylvania District as Miss Mavis Anderson, Sunday School Secretary; Rev. Weldon Blackford, Youth Secretary, and Mrs. Blackford, and Rev. William Corby, of Christian Publications, Inc., made a profitable tour of the area, beginning at Meadville and including Beaver Falls, Pittsburgh, Du Bois and Johnstown, centrally located churches of the various rally zones.

At each place enthusiastic and eager Sunday school and AYF leaders were present. An inspiring song service was followed by practical presentations by Miss Anderson and Mr. Blackford. One-hour workshops were then held, dealing with the various functions of a successful school and youth group. At each church Mr. Corby provided an excellent display of materials. Rev. David J. Evans, District Sunday School Secre-

tary, and Rev. F. L. Thomas, Youth Secretary, planned the tour. They report that more than 850 attended the various services and the budget was fully met.

### Canadian Women Hold District Rally

On April 19 about two hundred and fifty ladies gathered in The Avenue Road Church, Toronto, Ontario, for the fourth annual District prayer bazaar of the Eastern and Central Canadian District. Delegates came from twenty-five churches as far west as Windsor and as far east as Ottawa. In addition to this annual District wide conference four zone rallies are held in the fall.

Last year the theme was "You Started Something." This year it was "Let's Follow Through." The emphasis was that the investment in time, prayer and work for foreign missions is great. The ladies met this day to be informed on their investments, to evaluate returns, and if possible to take measures to increase their investment.

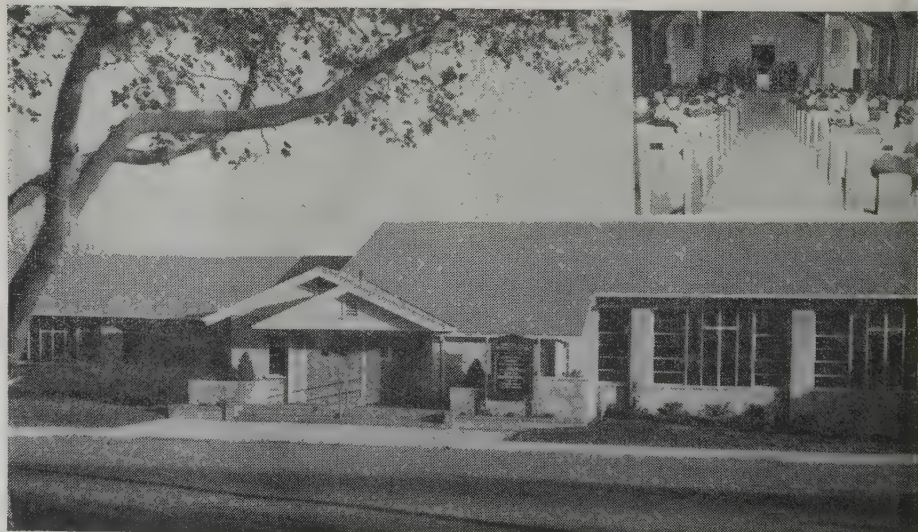
The program was packed with missionary information, inspiration, help and fellowship. Miss Irene Hearn, of Thailand, brought a pertinent message to the ladies in the morning. At the lunch hour greetings were read from various missionaries.

In the afternoon ideas and information were shared in three different forums: "Organization of the Prayer Band," led by Mrs. L. L. Brooker; "The Handwork of the Prayer Band," conducted by Mrs. Walter Pister, and "The Prayer Ministry of the Prayer Band," led by Mrs. F. J. Sauvé.

The speaker of the afternoon was Mrs. F. J. McKinney, of French West Africa, who impersonated "Just a Dumb Habbe Woman." In the evening Mrs. McKinney reported on "Goals Achieved in Habbeland."

Mrs. Nathan Bailey, chairman of the Women's Work Committee of the District, reports that the interest, as well as the attendance, in these annual District rallies is increasing.

*The Christian and Missionary Alliance, Santa Rosa, Calif.*





## Sunday

DAILY READING—1 Corinthians 13.

DAILY TEXT—"The greatest of these is love" (verse 13, A.S.V.).

Meeting a wretched, hideous beggar, a devoted Christian tells us that every natural instinct recoiled from his touch and presence. His face was covered with ulcers and his body and dress were unclean. Everything about him froze his natural sympathy, but the poor man stretched out his helpless hands for aid. Instinctively the Christian put his hand in his pocket to give him help, but he had no money. He looked at him, reached out his hand and pressed the hand of the poor diseased mass of humanity, saying, "My dear brother, I am so sorry I have left my purse at home, and I have nothing to give you but my love." The poor man burst out weeping and replied, "My friend, that is the richest gift you could bestow. I have had money from many but love from none but you."—A. B. SIMPSON.

## Monday

DAILY READING—Acts 17:1-14.

DAILY TEXT—"These that have turned the world upside down are come hither" (verse 6).

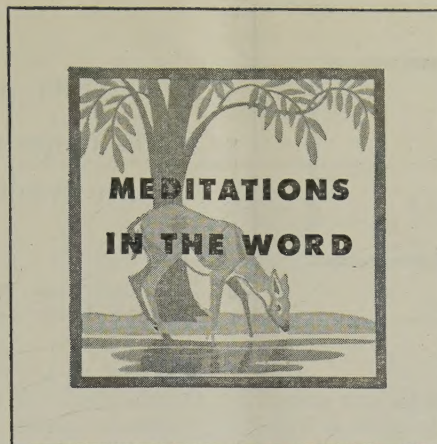
This gospel which turns the world upside down and gets the right side up is the gospel which the world is in need of today. The wrong side of the world is up and it is only the gospel that can put the world in reverse with the right side up. Paul prayed for a spreading of this full gospel. In his prayer for the Ephesians, found in the third chapter, he says: "That ye might be filled with all the fulness of God." This fullness of God is the abounding salvation, the overflowing experience of Pentecost that breaks out of the upper room into the street, with a burning testimony and witness that commands the attention of wicked men and compels an unbelieving world to take knowledge of the fact that those who proclaim the message have been with Jesus. It was this full gospel that shook the city of Jerusalem with a mighty awakening and brought three thousand to Christ in a single day.—THE HERALD.

## Tuesday

DAILY READING—Ephesians 1:1-12.

DAILY TEXT—"Who worketh all things after the counsel of his own will" (verse 11).

You can count upon the Holy Spirit to lead you into all God's perfect will. Think of God's will not only as having come forth from infinite love as revealed and embodied in the written and eternal Word, as claiming your whole life down to its minutest details, but, above all, as the promise of what God Himself will work in you. Understand, the will of God is so divine and holy and perfect only God Himself can work it! The stronger and more



Compiled by EDITH M. BEYERLE

unceasing and more joyfully confident your faith in God's working all His will in you becomes, the more will you know that it is possible for you to do that will. "According to your faith be it unto you" will in this also be made true to you. Standing in the full light of the eternal love as it shines on you from heaven, you will find that light is cast upon the whole of the Word and of life. And you will then begin to understand what the will of the Lord is.—ANDREW MURRAY.

## Wednesday

DAILY READING—Romans 12:1-13.

DAILY TEXT—"Present your bodies a living sacrifice" (verse 1).

*Fully surrendered, Lord, I would be,  
Fully surrendered, dear Lord, to Thee;  
All on the altar laid,  
Surrender fully made,  
Thou hast my ransom paid,  
I yield to Thee.*

*Fully surrendered—life, time and all,  
All Thou hast given me held at Thy call.*

*Speak but the word to me,  
Gladly I'll follow Thee,  
Now and eternally  
Obey my Lord.*

—A. C. SNEAD.

## Thursday

DAILY READING—Philippians 4:1-9.

DAILY TEXT—"In every thing by prayer . . . let your requests be made known unto God" (verse 6).

A girl away from home at school prayed for her husband. Some of her girl friends discovered her secret. "You silly thing! You haven't even a sweetheart and here you are praying for your husband," they cried, and they laughed and made merry sport of her. But with the sweet innocence and fine, unconscious dignity of a true, purehearted girl, she replied: "True, I have no sweetheart and I may never have, but I hope to have one some time. I hope to have a home of my own and little children to hold to my heart and cradle in my arms; and if I ever do, the boy who is to be my husband is now living,

I know not where. I know not what kind of a home he has, or parents or companions. So I am praying for him that he may be kept from shame and evil in the midst of temptations, kept pure and manly and strong, and that when we find each other we may be wholly worthy one of the other, with hearts pure and lives unshamed." A wise girl that.—SAMUEL BRENGLE.

## Friday

DAILY READING—Isaiah 44:9-20.

DAILY TEXT—"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (verse 20).

The context of this verse deals with the source of the "ashes"—idolatry. The same wood instrumental in warming the hands and preparing palatable food was made into idols for worship. Hence the accusation: "He feedeth on ashes." The result of this idolatry was a deceived heart with all the ramifications specified in the text. The same accusation could be made against God's people today if God should suddenly send into our midst a prophet like those of old who were wholly sold out to God and His message of warning concerning coming sure judgment. God's people today are feeding upon the ashes of a false conception of what real discipleship means—discipleship which includes a separated walk with God and absolute obedience to His commands unto holiness and service: "Be ye holy"; "Go ye." And because of this laxity hearts are being deceived; they are so mixed up in their lives that they cannot see their way out, neither have they discernment to know what sin is and to ask as did Israel, "Wherein have we . . . ?" (Mal. 1:6, 7; 2:17; 3:7, 8, 14).—PAMELI.

## Saturday

DAILY READING—Luke 22:24-34.

DAILY TEXT—"I have prayed for thee, that thy faith fail not" (verse 32).

Why did Christ single Simon out from among His disciples for this peculiar distinction? What was there in him that kindled such special tenderness of love? Why such marked favor shown to the disciple who was the most rash and inconsistent, the one who was so weak and capable of such cowardice, such craven disloyalty and denial? It is just here that we have a disclosure of our Lord's character and of the special feature of His love, which ought to give great encouragement and help to some of us. This peculiar interest in Simon was shown because he was the weakest, the most in danger, the most liable to fall. Satan had asked and had obtained permission to have all the disciples in his hand, to try all of them. Our Lord looked down upon the little company with tender, compassionate heart and saw that it would go hardest of all that night with Simon.—J. R. MILLER.



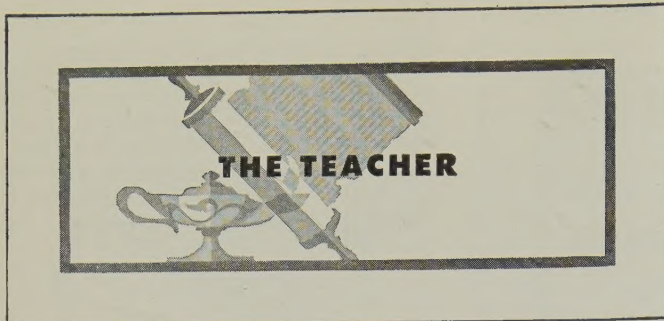
## SUNDAY SCHOOL LESSON—JUNE 10, 1956

## The Gospel Overcomes Paganism (Temperance)

Acts 19:8-10, 18-20, 23-27; Ephesians 5:15-18

## GOLDEN TEXT

*"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."*—Ephesians 5:8.



## BACKGROUND AND LESSON ORIENTATION

Triumph after triumph has proven the gospel to be a greater force than the incantations of paganism. The battle is bitter and the ground gained by the missionaries is taken in toil and tears. Paul's body and spirit bore the marks, but pagan cities have felt the mighty impact of the Spirit-empowered truth. The language of the lesson shows the variety of method as well as the variance in response. Paul spoke boldly, disputed expertly and persuaded patiently. He departed or separated himself as the occasion arose. God attested to the divine source of his preaching with miracles. All Asia was talking of the message and now Europe was also being gripped. Paul's was a ministry of proclamation; it is the office of the Holy Spirit to press it home upon hearts.

## CONTEXTUAL CONSIDERATIONS

On the heels of the effective but limited ministry of the eloquent Apollos, Paul has found it necessary to instruct more fully the disciples which he has won. He led them into a full relationship to Christ to which the Holy Spirit added His manifest seal. Paul's ministry in Ephesus was perhaps his most effective work. This great pagan city yielded to the hammer of the Word and the power of the Spirit, but not without a bitter struggle. In every situation God met His courageous servant and led him to victory. But leading these people to Christ was only part of the mammoth task. It was necessary to instruct them in principles of Christian conduct and ethics. The Ephesian passage is a sample of this.

## SIMPLIFIED OUTLINE

1. A diligent workman—Acts 19:8-10.
2. A thorough response—Acts 19:18-20.
3. A narrow way—Ephesians 5:15-18.

## KEY WORD ANALYSIS

- (1) "Were hardened" — *esklerunonto* (v. 9). This word denotes deliberate obstinacy. The suggestion is that these Jews made themselves hard to get along with. They did not like what Paul was saying and they acted like it.
- (2) "Many that believed"—*pepisteukoton* (v. 18). This is a vivid picture of the manifestation of a potential faith.

The perfect tense of the participle shows that faith has already been operative; it is now manifesting itself in works.

- (3) "Books"—*biblous* (v. 19). Ephesus was the "mother of black magic." In fact, scrolls containing magic were called "Ephesian writings" by contemporary writers. Ephesus was to magic what Corinth was to immorality.

## COMMENTARY ON THE PRINTED TEXT

1. A diligent workman (Acts 19:8-10).

It is interesting to see Paul in the synagogue in Ephesus. The extensive period of this phase of his ministry here shows that he has had a better reception here among the Jews than he had been getting in Europe. The disputations held at this time do not imply so much anger and heat. Paul was so familiar with the Jewish trend of thought and the usual arguments they brought forward that he was ready for them with Spirit-empowered answers. They either had to harden their hearts to the truth or embrace Christ in faith. There was no middle ground possible in the logic of Paul. Thus the Jews became obstinate and disobedient—the reaction so common to their fathers. Paul's recourse was to withdraw to a less public area.

It should be carefully noted that the gospel is for all men despite persecution to the preacher. The ministry of edification is for believers. Withdrawal was wise. This procedure lasted for two years and has all the earmarks of the first organized Bible school. Be-

cause Ephesus was the political and economic hub of Asia Minor, Luke's statement that "all Asia" heard is not exaggerated.

2. A thorough response (Acts 19:18-20).

The effectiveness of Paul's preaching is manifested in the thoroughness of the response. There was a veritable exposure of the secrets of heathen rites. The power of paganism was thus broken by the divulging of its secrets (see Eph. 5:11-13). The power of any black magic is in its secrets. This was accompanied by the burning of the scrolls which contained them. There was no reluctance in doing so. It was done volitionally and publicly. The intrinsic value of these scrolls was tremendous because they were prepared by hand and were not too plentiful. The foundation for this book-burning was the Word of God.

If we turn the Word of God loose in the world it will put every Demetrius out of business. Since there would be no idols of Jesus fashioned to supplant those of Diana, the work of the silversmith was jeopardized. The restraint

with which the riot is recorded by Luke does not diminish the fact that this must have shaken Ephesus to her foundations.

3. A narrow way (Ephesians 5:15-18).

This glimpse into Paul's instructions to his Ephesian converts from paganism shows why Christianity triumphed. Paul preached ethics! The nature of moral conditions in the pagan world of that day and the portent of worldwide persecution demanded immediate action from the followers of Christ.

Paul teaches that our confusion about the will of God is cleared up by our obedience. If we know the nature and person of God it will go far in purging our conduct. Awareness of God's holiness goes hand in hand with purity of life. It is never God's will to manifest profligacy or excess in anything. Thus Paul teaches: "Do not go on getting drunk with wine but go on being filled with the Spirit." If there is to be any excess or overflow in the Christian, let it manifest itself in the sphere of holiness of heart. No one has yet drunk too deeply from that fountain nor has he ever disgraced God by so doing.

## HELPFUL HINTS FOR LESSON PREPARATION

- (1) A very effective analogy may be drawn between modern cults and their unscriptural secrets and how they lose their "power" when they are exposed to the truth. Do not be

carried too far afield by this thought. (2) For those interested in the temperance aspect of the lesson, bear in mind that Paul's solution for intemperance was preaching Christ, not prohibition. The cross, not statistics, is the answer.



## The Goal of God's Purpose

(Continued from page 11)

every mission field should be self-supporting as well as self-governing and self-propagating, but to require that self-government can only be realized in direct proportion to self-support is not a proven policy. The mission may regulate the subsidy or financial aid to the church annually or periodically, but it should not attempt to regulate the church because of financial aid. Any leadership by the missionary in the church should be one of imparting by the Holy Spirit's anointing and enabling the message of God's Word concerning the various aspects of Christian living and labors and to encourage the church to seek the answer to their questions and the solution of their problems in and according to the Word of God.

It is God's purpose that the saints be perfected for the work of the ministry, for the edifying of the Body of Christ; and that we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect or mature man, unto the measure of the stature of the fullness of Christ, and grow up into Him in all things which is the Head, even Christ. God means that Christ Jesus as Head shall have the pre-eminence (Eph. 1:20-23). O marvelous, sublime truth, revealing God's infinite wisdom, love and grace! It pleased the Father that in Christ the Son should all fullness dwell and we bow low in wonder and adoration and worship as we hear the Spirit say that the Church is the Body of Christ, the fullness of Him that filleth all in all.

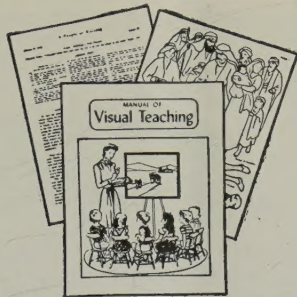
### Quotes from Our Contemporaries

Editor ROY A. THOMPSON, in *The Evangelical Beacon and Evangelist*, suggests a cause of poor attendance at prayer meetings:

"Could it be that prayerlessness in the home of the average church member is the reason for the unpopularity of the prayer meeting in the house of God? If prayer is not a vital factor in the life of the family, it isn't to be expected, of course, that that family will be attracted to services in church announced for the purpose of prayer."

To complete the new home give the bride and groom a year's subscription to THE ALLIANCE WEEKLY. It also makes a suitable gift for birthdays or anniversaries. Only \$2.00 a year (\$2.75 foreign) for fifty-two issues.

A holy man of old summed up the interior life in three words: flight, silence, rest. Flight from all that would lead the soul from God; silence internal and external, that it may hear His voice; rest of heart and mind in Him.—JEAN NICOLAS GROU.



#### TITLES AVAILABLE:

The Rise of the Kingdom—Judges to Solomon  
Matthew, Gospel of the Christian Life  
Matthew, Gospel of the Christian Life, continued  
Paul, and Some of His Letters  
Each .....\$1.00 per set

## Flannelgraph Lessons

At a Price You Can Afford

Back Numbers of

### MANUAL OF VISUAL TEACHING

The "Manual of Visual Teaching" consists of 13 lessons based on the International Uniform Sunday School series prepared for the flannelboard. These are beautifully colored cutouts printed on especially surfaced paper so that they will adhere to the flannelgraph background without mounting. If you are not using these lessons in your Sunday school, you will want to avail yourself of the opportunity to secure these back numbers for special occasions, such as gospel talks, week-day schools, and all Child Evangelism purposes. Features an Application for the Tiny Tots and "Things to Think About" for the older children.

CHRISTIAN PUBLICATIONS, INC.

Third and Reily Streets  
Harrisburg, Pennsylvania

Kindly add 15c for postage, handling and insurance when orders are less than \$3.00 and 5c for each additional dollar or fraction thereof.



## Your DVBS is only as good as the material you use ... **SELECT THE BEST**

BUILD ATTENDANCE, INTEREST, RESULTS WITH THESE COMPLETE 2-WEEK DVBS COURSES.

**THE VILLAGE OF LOVE**—An intriguing course adapted to each age group. Handwork correlated with lessons. Materials include:

- Director's and teachers' manual ..... 75¢
- Workbook (for primary children) ..... 15¢
- Handwork Packet (for juniors and intermediates) ..... 35¢

**TEN BIBLE BEES**—Bible stories teach Christian virtues such as honesty, kindness, etc. Materials include:

- Teachers' set (complete lessons, handwork, flannel-graph illustrations) ..... \$2.00
- Workbook (coloring, puzzles, questions) .... 15¢
- Buzzing Bee (an exciting award) ..... 10¢

**THE KING'S ADVENTURELAND**—New Gospel Light Press Course for 1956. A fascinating program of Bible study, handcraft, missionary stories, worship, games. Divided into 4 departmental courses. Materials include:

- Pupils' books (PRE-CUT for pre-schoolers and primaries) ..... 20¢
- Teachers' manuals ..... 45¢
- Visual Aid Kits (for pre-school, primary, junior) ..... \$1.00
- Leader's Guidebook (teacher training plans, advertising and promotion ideas) ..... 45¢

### PLUS MANY AUXILIARY AIDS

Sample kit (Leader's Guidebook, pupils' and teachers' books for each department)....Special \$2.25

All prices plus postage.

### CHAMPIONS FOR CHRIST—

New Scripture Press Course for 1956. Exciting program divided into 6 departmental courses. Materials include:

- Teachers' books . 40¢
- Pupils' books .. 20¢
- Nursery pupils' handwork packet 25¢
- Beginner pupils' handwork packet 25¢

PLUS MANY AUXILIARY AIDS—Special Introductory Packet .....\$2.95

## CHRISTIAN PUBLICATIONS, Inc.

Third and Reily Streets  
Harrisburg, Pa.

Send for our **FREE** catalog  
for a complete selection of DVBS  
materials, prizes and  
equipment.





*A fisherman's floating house in Ohong Lake, East Kalimantan*

W. W. CONLEY

## Ohong Dyaks Didn't Wait

AN Ohong Dyak named Ding was the first person to tell the news of salvation to his own fellow tribesmen.

Missionaries and national workers had heard of the Ohongs but none had visited them. Their villages are remote from the water courses which are the main arteries of traffic in East Kalimantan, and multiplicity of responsibilities filled the days of the preachers. The Ohongs would have to wait until the pressure of duties lifted enough to permit searching for them.

But they did not wait. Some were attracted to the mission station on the Mahakam River by reports that medical treatment might be had there. But Ding and his wife came expressly to inquire how they might be set free from sin. At a river trading post they had heard the witness. They could not wait to hear more.

After visiting the mission station they returned to their Ohong village. There Ding's story of the Saviour who came as a sacrifice to deliver His people from their sins aroused deep interest. A few weeks later when a missionary and a national evangelist arrived they were given a warm reception. Several of Ding's friends expressed their decision to follow him in his new-found faith. One evening the young chief of Ding's village announced his intention to become a Christian and he exhorted all the people assembled to hear the gospel that they too should follow.

The Ohong tribe of about three thousand persons has heard the message and a few have believed on the Lord. A long time may elapse before an Ohong Christian can be trained for leadership among his people or until they can afford to support a Bible school graduate from another tribe. Return visits will be made by the missionaries and workers as often as possible, but faithful intercession must be made that the Spirit will illumine their hearts and reveal Christ in them.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y.

61 Glenvale Blvd., Toronto 17, Canada